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Pundi Ranganatha Mudaliar, M. A.,

Pundi Ranganatha Mudaliar was born of a respectable family in Madras, 1847. His father who had a fair education in English, appreciated fully the advantages of English education and took great care for the education of his beloved boy. While he was yet very young Ranganatha showed signs of remarkable intellectual energy which made his father to waste no time in the matter of his education at home. His home education was very carefully attended to and the lever of love for learning was thus applied at a very early age. In 1860, he

was sent to Pachaiyappah's High School where he was taken to the Third Class, corresponding to the present Fourth Form. Pachayappa's High School was then managed by Mr. Basil Lovery, a distingnished educationist and was very popular with the Hindus. The remarkable intellect of Ranganatham attracted the attention of this educationist who took personal and equal interest in all boys to whatever caste they belonged. Ranganatham held a scholarship in the third class and in the annual examination his results showed he was fit for double promotion. He was accordingly promoted from the third to the First Class (Matriculation class) at the beginning of next year.

Under the immediate care of Mr. Lovery, Ranganatha applied his whole intellectual and industrial ability to his study and was a very brilliant student to the fame of his school. He carried away a good many prizes and also won the special prize for proficiency in English and Mathematics offered by Raja Sir T. Madhava Row. A very interesting incident relating to the scholastic career of Ranganatham showed the great confidence he had in his own intellectual powers, his high ability, his boldness and independence which characterised him to the end of his life. Once a prize was offered for the best essay in English on "Female Education" and Ranganatha was one of the competitors. When the essays of the youthful competitors were valued the best were those of Ranganatham and one Coopooram. These two essays were then showed to J. B. Norton and J. D. Mayne to know which was the better Mr. Norton said Coopooram's was the better but Mr. Mayne was in favour of Ranganatham. Both were barristers of mark and both took opposite sides. Coopooram becoming Norton's client, and Ranganatham, Mayne's client. Whatever arguments the best of the bar might bring forward, the decision rested with the bench. Mr. Justice Holloway, a literary judge, to whom this prize case was referred gave judgment in favour of Ranganatha. But somehow or other Ranganatham was not awarded the prize. His own confidence in the excellence of his essay, with the decisions of so high authorities as Mr. Barister Mayne and Mr. Justice Holloway in his favour, made him not satisfied with the decision of the prize givers and he resolved to fight the battle to the bitter end. On the anniversary day which was honoured with the Presidency of the then Governor, Lord Harris, Ranganatham rushed from his seat towards the President with the essay on "Female Education," with the object of getting the final decision from the Governor himself. His masters knew what he was about and with the greatest difficulty they held him back with assurance that the matter would be looked into by the school authorities. Surely this speaks very well of his confidence in himself and his fearlessly independent disposition.

In 1862, while he was a boy of fifteen years of age, Ranganatham passed the Matriculation examination as first in the Presidency and joined the Presidency College with a stipendiary scholarship from the Pachaiyappa's Charities. The College course of Ranganadam was much more brilliant. In Mathematic, in English, in Philosophy and in Tamil, Ranganatham had no equal. Mr. E. Thompson the Principal and Professor of English literature watched with much interest the unfolding of the powers of a real man of talent. Ranganatham became well-known for his talent even outside his college. The distinguished career of Ranganatham attracted the attention of eminent men, like Mr. E. B. Powell, the Director of Public Instruction, Mr. Justice Holloway and others who began to take a deep interest in him. Ranganatham was a giant in Mathematics to which study he devoted special hours but this in no way hindered him from acquiring a mastery over the English language. The fluency and grace with which he wrote and spoke English ranked him with the most cultured English gentlemen.

Sir Rama Varma, the late Maharaja of Travancore, instituted in 1862, a prize of gold medal worth about Rs. 300, to the Bachelor of Arts, who might stand highest in the First Class in the Degree Examination. For two years the medal remained unawarded as none secured a place in the First Class. 1865 Ranganatham succeeded in carrying off the medal. In the course of the annual address at the Pachayappah's Institution Mr. John Bruce Norton, referring to the success of Ranganatham in the B. A, Degree Examination, :—" Among the passed candidates, in the recent Matriculation examination out of fifty, ten were *alumni* of Pachayappa's; no less a proportion than one-third; of eleven who succeeded in obtaining the Degree of B. A. four were young men whose education commenced at Pachayappa's and of these P. Ranganatha Mudaliar, obtained the first place. He passed, I understand, a highly creditable examination. He has also carried off the prize instituted by that most enlightened Prince, His Highness Rama Varma, the first Prince of Travancore; and I hear on excellent authority that he is a young man of singular promise." Runganatham carried off many prizes and medals at College and gave great pleasure to the College authorities.

Mr. E. Thompson, the Principal of the Presidency College, was so much pleased with the distinguished career of Ranganatham throughout his course as student that he was immediately, after passing his B. A. Degree examination, appointed as Assistant Master in the Presidency College. In the choice of a profession, Ranganatham was also influenced by his European friends who were mostly educationists and he himself was not unaware of the usefulness he would prove

to be by adopting this profession and although on several occasions he had tempting offers in other departments he declined to accept them as in them, he appeared to have thought, he might not be able to be useful to his country as in the educational service. Really this is a noble sacrifice. But the Government of Madras was rather slow in recognising his services. Although Ranganatham was extolled for his abilities and distinguished services on all opportunities, he had to act as Professor in some capacity or other for a period of sixteen years before he was confirmed as the Professor of Mathematics in the Presidency College.

In 1872 Ranganatha Mudaliar became a Fellow of the University of Madras, and from 1875 to the whole of his lifetime there never was a time when he was not a Member of the Syndicate. His was an active part in every deliberation of the Syndicate of the University of Madras, and his opinions on University questions were sought for and respected. He had a great influence in the Syndicate and whenever he used it, it was not to further the interests of any one individual or clique but to advance those of all classes irrespective of caste or creed. He was a member in every important Educational Committee or Commission and in all these he did excellent service. In 1890, he became Tamil Translator to the Government of Madras and two years later was appointed Sheriff of Madras.

It was not in the educational service alone Ranganatha Mudaliar was useful to his country. As a public citizen also he rendered service to his countrymen He was consulted on all matters requiring the views of the native public. He was a member of the Madras Municipality and took active part in all its deliberations. His Municipal speeches are some of the best specimens of English. He was a member of the "Cosmopolitan" Club and the popularity enjoyed by this institution was greatly due to the charming influence of his personality. In 1890, he was given the honorable task of delivering the Convocation address to the graduates of Madras University. The address which was throughout pervaded by common sense was couched in a most elegant language and well received by both the European and Indian public. Sir Henry Cotton, the late Commissioner of Assam and the President of the Twentieth Indian National Congress, December 1904, who happened to go through the address was so much struck with its excellence, that he wrote as follows to Mr. Ranganatha Mudaliar :—"As a complete stranger I must apologise for writing to you that I have just had the pleasure of reading your University address and cannot omit telling you how excellent it reads to me from first to last. If I may do so without impertinence I would heartily congratulate you on it. I hope it may be widely read, not only in Madras but all over India and in England also."

To the Indian community as a whole he was a real ornament but he was not

gifted with a long life. In 1893 in the prime of his life he was hurried away by the angel of death to the other world. His untimely death was deeply mourned all over the country by all classes of people both European and native. He was suffering from fever brought on by over work, which unexpectedly proved fatal. He was attending the College till four days before his death. The Presidency College Council placed on record its sense of the great loss the College had sustained by his sudden and untimely death and admitted that "he had filled with marked distinction not only the chair of Mathematics but also those of Logic and Moral Philosophy and History and that "his death has deprived the College of one who has rendered it invaluable services in various capacities." In his condoling letter to Ranganatha's eldest son, Dr. Duncan, one of the oldest colleagues and friends of the deceased said:—"Perhaps, no European now in Madras had such a long and unbroken friendship with your father as I had, or more opportunity of knowing his sterling qualities of mind and heart. A brilliant scholar, a loyal citizen, wise and prudent in council, and courteous in manner, he endeared himself to all who had the privilege of knowing him. I see that steps are to be taken to honor his memory in some tangible form and I am glad to see so. But after all the best way to commemorate him is to follow the example he set to his countrymen and to all of us."

Dr. Miller's testimony to the excellent service of Ranganatha Mudaliar in the Educational Commission is well worthy of reproduction:—"I think I may say that of all the sons of our University with whom I have in any time come in contact—nay, I would say of all the sons of India with whom in public I have had to deal—there has not been a single one so markedly valuable in this particular way as the friend whom we are mourning now. There are many men amongst us who hold strong veiws upon public questions, many men who are able to play the very useful part of an advocate or pleader of one side of the question, but there are extremely few in any land, and very few indeed, I fear, in this land, who are qualified calmly and dispassionately, when public questions come before them, to exercise the still higher function of a Judge. But amongst these was he whose loss we are mourning now. In that Commission to which I have ventured to refer, there are many difficult questions to be considered, many questions on which much had been said on every side, many questions that had aroused feelings; but he whose loss we are mourning was not swayed by any considerations of that kind. He displayed beyond almost any member of the body the calm, dispassionate, far-reaching and wide view of the Judge—the quality which is, above all things, most important and most valuable to him who would be the guide to the community at large. There were few differences between him and me, between

him and most of his colleagues at the beginning of our discussions, and there were none of any importance at the end. For the wonderful unanimity that characterised the decisions arrived at by the Commission, composed though it was of the most varied and discordant elements, dealing with most difficult questions, we were most largely indebted to the calm judgment and the far-reaching grasp of Mr. Ranganatha Mudaliar. There were strong men on that Commission, sir; few men stronger than one, whose loss all educated India was called to mourn, only a brief period before Mr. Ranganatham himself was taken away from us—Mr. Justice Telang of Bombay. There was that ornament of educated Indian Society, and there were others too, whom I will not name, because they still are doing honoured and useful work for the benefit of this ancient land; but amongst them all there were but few, and perhaps not even one who in a quiet and steady way did mor useful and more lasting work than the friend who has been taken away from us"

Although Ranganatha Mudaliar was only a teacher, he was highly esteemed by so distinguished an educationist as Dr. Miller more as a fair and impartial judge of men and measures. It is interesting to reproduce here what an eminent judge thought of Mr. Ranganatham. In February, 1894, at the Ranganada Memorial Meeting, Mr. Justice Muthusawmy Iyer said in the course of his speech:—"Close acquaintance and friendship soon convinced me that as a public man his merits were pre-eminent. His devotion to public duty, his services as a teacher and a professor, as an educationist and as a friend of progress, were invaluable. His industry and perseverance were remarkable, and he had a marvellous devotion, first to duty and next to study. His application to study was so close that it often reminded me of what the young Pliny once wrote in speaking of his uncle, the elder Pliny. 'It makes me' said the former, 'smile when people call me a student, for compared with him I am a mere idler. I remember his rebuking me once for taking a walk, and saying 'you might have managed not to lose these hours.'"

His intelligence coupled with his industry served to make him a unique figure in enlightened Indian Society. His faculty of turning easily from one subject to another made his numerous friends to admire and envy him. He was both a ripe scholar and a practical man. His purest culture and the highest intellectual gift combined to give him a high place amongst his colleagues. His conversations were brilliant and entertaining and his style was racy, sinewy and idiomatic. Though as a speaker he was not reputed to be eloquent he spoke with perfect ease, fluency and grace, clothing his thought in choicest language. Shakespeare was his favorite poet. His proficiency in Tamil literature was un-

doubtedly equal to that of any Pundit and he always felt sorry for the neglect of the study of vernacular language by the present generation of students.

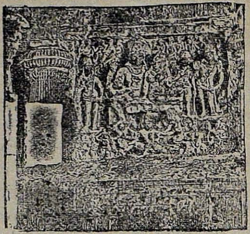
He was a gentleman possessing polished manners and had a very tender and sympathetic heart. A good portion of his income he expended on charities and his pocket was always open to help poor and deserving students. But anything he did he did secretly without ostentation. His knowledge of his own abilities and his entire confidence in his intellectual powers did not make him egotistic. He possessed the most generous quality of appreciating talents and gifts in others. Of men like Sir T. Muthusawmy Iyer and Mr. Justice Telang he spoke in the warmest and the most enthusiastical words. Of the former. Mr. Runganatham said :—"He is out and out the best man that modern India has produced, so far as intellectual acumen is concerned."

Although he occupied an esteemed position, he never indentified himself with any social reform movement, but his convocation address contained his views on social reform. While delivering this address he said :—"Never lose sight of the fact that you have to carry the masses with you, and that in consequence some of the social and religious changes that the educatedfew may be ripe for will have to be postponed ; and that true wisdom and philanthropy require that, while you have your faces set in the right direction, and while you have the courage to declare your conviction, you walk warily and slowly so that your less favoured brethren, may follow your lead at such pace as is good for them. Observe, I do not commend, the practice which is only too prevalent, of talking and acting in a manner entirely at variance with one's own thought andfeelings. Such incongruity between the inner and the outer life is the very death of all that is pure and noble and self-denying. According to the best light in you, approve only, of what you consider to be right, and so conduct yourself as to make it clear that you neither justify nor excuse injurious customs and debasing superstitions. The western ideas and sentiments that you have imbibed in the course of your education will and must urge you to advance, but, as in human affairs good and evil are inextricably blended together, and the desire to obtain a thing is no guarantee of fitness to use the thing desired wisely and well, I would solemnly intreat you to look before you leap and to make sure by observation, by study, and by reflection, that in your impatient unwillingness to bear the ills you have, you do not fly to greater ills you know not of."

Such is the glorious life of Mr. Ranganatha Mudaliar whose advice in the convocation address, if followed in the spirit it was given, would certainly, I am sure and every right thinking gentleman will endorse, produce results creditable to

the Indians as a whole. To follow a man is not to copy him in all details but to act up to the spirit of the man shaping the course of attaining the aim as befitting the present-day surroundings. Amen.

The Famous Cave Temples at Ellora.



KYLAS.

Ellora, a quaint little village surrounded by trees, is situated forty-four miles away from the nearest Railway Station, Nandgaon. Although only a petty village, its glory is great. The famous cave temples of Ellora are on the whole the finest and most perfect group of these marvellous temples and monasteries which have been cut out of the solid rock by the ancient people of this land of wonders. A succession of temples cut out of rock are scattered along the base of a range of beautiful wooded hills, rising about 500 feet out of the plain. When they were undertaken and finished it is impossible to say but some assert that the oldest of them was built at 200 B. C. and the most recent at 1,200 A. D. It is said that the smallest and the most insignificant of the group alone would well repay the troubles and fatigue of the journey; but passing from one cave to another the visitor is struck dumb with wonder and amazement. It reveals to him thegreat ability of the ancient Indians in designing and executing a great work. Each cave is as big as a church. Huge images about eight or ten feet high elephants, lions, tigers, allegators, rams antelopes, swans and oxen and various other objects, range round the walls and the whole is dug and carved out of a solid rock without the introduction of a single stone.

Scattered along a distance of about two miles are about thirty principal temples and monasteries, cut out of the side of the hills standing at short intervals. These temples and monasteries stand on the right and left sides of the greatest of these titanic works—*Kylas*, the central wonder of the whole series. A huge chunk of solid rock has been quarried out of the hill side, a mass having been left in the centre, standing out alone from the lofty cliff from which it has been cut. This block has then been taken in hand and hallowed out into vast chambers, great pinnacles and pagodas having been left on the roof. The whole surface inside and outside has been carved out with relics illustrative of the Indian gods.

While shaping the wide court wherein stands the temple of Kylas the architect has left erect lumps and columns of rock which he has fashioned into elephants, guards, and decorated tower. Every bit of the Kylas presents a mass of sculptured figures beautifully finished in all their details. From one vast mount of solid stone the whole structure of Kylas has been worked out in all its glory.

The wonders of Kylas is worth seeing. On the right of the entrance the visitor sees a cistern of water and on each side of the gatway is a projection which reaches to the first story, with fine sculptured battlements. The gateway is a spacious one having apartments on each side. Over the gate is a balcony richly sculptured, which was probably used as a music gallery. The walls of the passage through the gateway are splendidly decorated with sculptured figures.

The gateway consists of three centre rooms and one on each side. Passing through these gate rooms the visitor comes to a bridge which leads to a square room wherein is the Nandi Bull. This Nandi room has two doors and two windows.

From the Nandi he is led into a beautiful open portico, supported by two finely sculptured pillars. From this portico, he enters the grand hall of the temple guarded by two gigantic sentinels in stone. Exactly opposite the dorway through which the visitor entered is another doorway leading up to the shrine of the Lingam of Mahadeva which forms the termination of this superb hall. Every bit of this hall is most finely decorated with choice figures finished in all details. Everywhere the skill of the sculptor is manifest. The visitor becomes speechless to look at the mass of the sculptured works chiselled with rare skill. On each side of the doorway leading into the Lingam Shrine is an entrance which lead into an open platform called *prakaram*. In this platform, on each side of the great pyramid covering the Mahadeva Lingam is a recess containing no image. Behind these two recesses on the sides of Lingam pyramid are two other recesses covered all over with finished sculptured figures of various choice from the Hindu

Puranas. The above represents the body of the temple of *Kylas.*

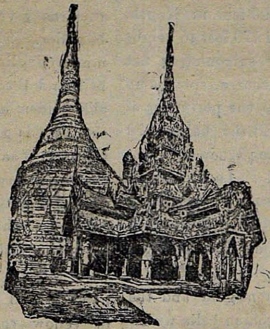
After passing the gateway of the temple through the three centre rooms, the visitor enters into an open area, the *out-prakaram.* In each of the two corners of the prakaram near to the gateway stands a big elephant, the size of life, which has been carved out of a mass of stone. On each side of the Nandy room already mentioned, stands an obelisk, thirty-eight feet high, graduated from the base to the capital which is said to have been originally crowned with the majestic figure of a lion, most skilfully chiselled. The walls of the Nandy rooms are covered with profuse sculptures, inside and outside. The bridge, connecting the Nandy room with the main body of the Kylas, is supported by two gigantic sculptured figures. The upper story of the grand temple which is here most ravishingly excavated is reached by two flight of steps one each side of the portico which leads into the great grand chamber previously mentioned. The right hand side of the main temple below is most wonderfully sculptured with groups of figures descriptive of ancient battle scenes. Here the visitor sees with glee the heads of elephants, lions and various kinds of ancient animals emerge as if supporting the temple. Passing on a few paces outside the temple, two projections, one on each side of the grand chamber of the Kylas mentioned above are reached. The sides of these two projections are also covered with groups of figures part of which is now sunk in the rock much mutilated. The projection on the right hand side of the temple is connected with a large spacious apartment which is said to have been the residence of the priests.

On the left hand side of the outer *prakaram* or open platform are excavations in the upper story of which is a fine temple. Near the entrance doorway which is guarded by two sentinels resting on their maces is the Nandy bull and at the end of the story is the Lingam shrine. The pillars of this temple are extremely beautiful and the sculptors skill is displayed here also. This temple goes by the name of *Pur Lanka.* The whole edifice is a mass of most finely finished sculptured figures of various kinds. Coming down the storey, the visitor passes through a sculptured excavation leading into a fine verandah, extending along the outer wall of the *prakaram,* from *Pur Lanka* temple to the priests apartment on the other side. The verandah shelters images representing almost the whole of the Hindu gods.

To adequately describe all the cave temples and monasteries of Ellora would fill one entire volume of tolerable size. The whole of the cave temples with the central Kylas forms the most picturesque scene by which the beholder is struck dumb with wonder and reveals the glory of the ancient India. He who is bodily, financially and mentally able to obtain

a view of the ancient wonders of Indian land is certainly to be construed as a very fortunate being. With all veneration for the past glory of India we entreat the present and future generations to give a deep consideration to it while trying to build a united Indian nation —Amen.

Shway Dagon Pagoda of Rangoon.



Rangoon which is situated on the great delta of the Irrawady stretches along the river for about four miles presenting an imposing and picturesque view of ships moored alongside the large and busy jetties and wharves. There are a number of handsome warehouses fronting the road and the view of the whole town is rendered pleasant by the soaring Shway Dagon Pagoda. This superb Pagoda is the most celebrated and highly respected shrine in all the Buddist world and innumerable pilgrims from every Buddist country could be daily seen in the shrine. The reason why the Buddist pilgrims swarm here in considerable numbers is that this pagoda is considered to have special holiness attached to it inasmuch as it contains relics of all the four Buddhas who have blessed the world with their influence. The four great Buddhas were Kau Kathan, Gauragohn, Kathapa and Gaudama. It is believed that in this shrine the drinking cup of the First, the robe of the Second, the staff of the

Third and eight hairs from the head of the Fourth are preserved with great veneration.

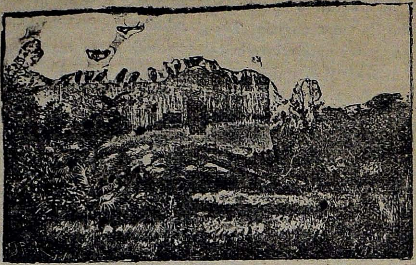
This pagoda is built on a a low hill than which not a bit of ground is higher for miles around. The glittering golden shaft, something akin to the *sthoopy* of temples of Southern India, presents a beautiful view of the place. The summit of this hill which has been levelled to a tableland measures 900 feet in length, 700 feet in breadth and 170 feet in height above the level of the surrounding flat country. From the centre springs up the magnificent pagoda the perimeter of which is 1,355 feet and the height 370 feet. The summit of the pagoda is crowned by an iron umbrella. This umbrella is constructed of a series of gradually diminishing rings of iron decreasing in size to the top to which is attached a gem crown. The entire structure is plated with fine beaten gold and the hoops are hung with golden bells which winkle sweetly in the breeze. There are many temples around the pagoda and all the requisite things for offerings in the temples could be procured around it. The whole group of the temples with the pagoda towering above them is very gratifying to look at.

At the time of full moon is the right time to see the Shway-Dagon Pagoda in all its glory. At full moon time hundreds and thousands of pilgrims resort thereto from every part of Burma, and elsewhere. It is the best time for a traveller to study the different types of Burmans, Shans, Karens, Indo-Chinese, and theSiamese and their peculiar and individual dress. Men, women and children swarm there in charming group attired in there best and choicest finery. All the beauty of colour, the grace and poise of figure characteristic of Burman could be fully seen there. The carved shrine and temple towering above the crowds attired in best coloured dresses of various patterns gives a pleasant view to the beholder. The sound of the weird music mingling with the boom of pious bells and the tinkling of the innumerable golden bells hung by loops all over the pagoda gives a refreshing note to the ear. The whole of the pagoda with the innumerable temples around is decorated with paper flags and strips of coloured cloths. There are brightly dressed dolls and glass images of Buddha with all its bewitching beauty. The nuns dressed in white and the priests in yellow costume thread their way among the worshipping crowd. All these with the great gold pagoda towering high up into the blue azure present a scene to the beholder with no parallel in the whole world. The scene of the same description at night is more strange and fascinating, when the sweet light of the moon, mingled with that of thousands of tallow candles stuck into every shrine and held by every worshipper, shines over the crowds around the pagoda. No adequate description could conscientiously be given of the scene in and around the pagoda in moonlight time.

None of the places in the east could present to the eyes of a beholder such a beautiful and delightful scene as a festive day at the Rangoon pagoda. The people of Burma passionately love brilliantly coloured attire. Men and women alike appear in petticoats of brightly-dyed pink silk which are dotted over with flowers of various colours, deep yellow and red prevailing. The men twist their showy handkerchiefs round their heads in turban fashion and the women fasten their superb black hair into an enormous coil which they stud coquettishly with natural flowers. White linen jackets and smart shawls, and the glittering gems in the ears, round the neck and arms, all make the wearers appear very gay. Mingling with these gay Burmans are the Shans, Karens, and Chinese who are more soberly clad. Their favorite colour is indigo blue. Their turbans are decorated with broad bands of fine embroidery, striped in red, green, gold and silver. Buddhist priests in yellow expound some texts from the Buddist scriptures around whom gather a vast concourse of worshippers. The most gorgeously attired men, women and children crowding in millions around the huge gold pagoda present a scene which no human pen could describe.

All round the hill whereon stands the gold pagoda, numerous monasteries and rest-houses for pilgrims are built some of which have sacred fish ponds full of fish and turtles which swarm in great number when a bit of food is thrown on the water. Such is the indescribable scene of a festive day of the glorious Shway Dagoon Pagoda.

The Tower of Silence.



The Parsees in India are in the foremost line in civilization and education and stand in a position to lead the Indians on the path of progress. Persecuted in their Persian homes by their Muhamadan conquerors they left their mother country and emigrated into India. They landed on the west coast, in Bombay Presidency and in the early days of their settlement they had to undergo many difficulties before they found themselves in ease and peace.

It is this quality that had brought them on to what they are now. While retaining their ancestral worship they have made many improvements in religious and social matters. The festive days are observed in a way calculated to promote social harmony, charity and philanthropy. The Parsees have their own way of celebrating the marriage and other ceremonies. They worship fire (agni). Their sacred fire, called Iranshah is made up of about one hundred and one different kinds of fires. This sacred fire is carefully fed and preserved by relays of priests.

The dead bodies of Parees are neither cremated nor buried but they adopted a peculiar mode of disposing their corpses. They expose the dead bodies in the sun elevated structure called 'dokhma' specially built for the purpose so that they may soon be disposed of by the vultures. They consider the sooner the body of a corpse vanished the better. The following extract from the "Glimpses of India" will give an adequate idea of "dokhma" or the Town of silence as it is called :— "The ceremonies observed on the death of a Parsee are interesting. As soon as death has laid his cold hand on a member of the community, the body is washed and dressed in white linen clothes, and then removed to the ground floor of the houce, and placed on a stone

slab No one is allowed to touch the body except the pall-bearers, who are in the service of the community. Before the removal of the body, two priests recite prayers lasting for about an hour and the relations and friends having taken a last look at the face, the corpse is placed on an iron bier by the bearers and followed by a procession of priests, and the male relations and friends, to the Tower of Silence, which is generally situated at a long distance from the town, and on the top of the hill. The "dokhma" or the Tower of Silences is a circular structure surrounded by a high chunam wall, and is open to the sky. Inside, the tower is a circular platform about 300 feet in circumference and entirely paved with large stone slabs and divided into three circles of exposed receptacles, called "pavis," for the dead bodies. As there are the same number of "pavis" in such circle, they diminish in size. The outer circle by the wall is used for the bodies of males, the next for females and the third or inner circle for children. These receptacles or "pavis" are separated from each other by ridges called "dandas" which are an inch above the level of the pavis, and channels are cut into the pavis to convey the liquid matter and rain water into a deep well, the bottom of which is paved with stone slabs. The flesh of the dead bodies is devoured by vultures while the bones are quickly dried up by the heat of the tropical sun, and are thrown into the well, where they crumble into dust, "the rich and the poor, thus meeting together after death, in one common level of equality." The explanation given by the Parsees for the use of the "dokhma" and the adoption of the peculiar mode of disposing of the dead is as follows: Their prophet, Zoroaster, thaught them to regard the elements as symbols of the Diety and it was ordained that earth, fire and water should never be defiled by contact with anything putrefying. Naked have men come into the would, and it is a religious injunction, that naked they oagt to leave it. The decaying particles of the bodies should be dissipated as rapidly as possible, and in such a way that neither "Mother Earth," nor the beings she supports should be contaminated in the slightest dagree. Zoroaster who founded his religion on a sanitary basis, has ordained that the "tower" should be built on the top of hills, above all human habitations, and that no expense should be spared to make use of smooth and solid materials in their contruction, so that no germs of desease should find their abode in the cavities of the materials and that the dead bodies should be dissipated in the speediest manner possible, and without the possibility of polluting the earth, or contaminating a single living being thereon. Vultures are allowed to dispose of the dead bodies because they do their work much more expeditiously than millions of insects, when the bodies are buried. Even the rain water which falls into the Tower of

Silence is purified by charcoal before it finds its way into the sea." Though this system is decidedly better than that of burying it is surely not better than cremating system of the Hindus as regard sanitary principle.

UNIFICATION OF INDIA.

LECTURE OF MRS. ANNIE BESANT.

Mrs. Annie Besant delivered a lecture on "Re-incarnation" in the Novelty Theatre, Bombay, on the 4th instant, before a crowded audience. On Sunday morning, the 5th instant, Mrs. Annie Besant delivered a lecture in the Novelty Theatre on the "Unification of India."

She said that for the purposes of such unification, the ignoring of difference of temperament and of colour had much to do; the sinking of these made for the white light of truth. Tolerance was one of the important lessons for the India of to day. With what an Indian most disagreed, he should be willing to listen to most, not only with tolerance of other people's opinions, but with kindliness. Glancing at India, one of the greatest difficulties that struck at the root of its unification was that there had never been a United India of the past. Temporary unions there were from time to time; but never was there one unified nation extending from the Himalayas to Cape Comorin, from Bengal to Kathiawar. Many nations and many states there were of particular forms, methods, and traditions; and when India was spoken of it was meant as a continent, a congerie of Native States, rather a geopraphical configuration than a national conformation. The task before the Indians, therefore, was to make their's a self-sustaining and self-conscious nationality. They should look at, in this connection, the unification of Germany and of Italy in modern times. Not long ago, these two countries were divided by jealousy and strife, and were a collection of petty States. In India, religion was another difficult factor in its unification; it was more so than the part placed by religion in the West. One community looked at God from its own standpoint; another from another. But what right had any man to inflict his opinions of God on his neighbour or to make him see God through his own spectacles. Forgetfulness of sectarianism, and the showing of public spirit in India, could be instanced from the small Parsee or Zoroastrian community, which did not count by millions, but which being only a few thousands managed to take a prominent and leading part in the Municipal administration and other public movements in Bombay. Owing to its education and worth in this great centre of population, where its children had gathered together it had not failed to contribute its share in the making of Indian nationality. For attaining unification, Mussulmans must love and respect Hindus, and Hindus the Mussulmans; in fact, every

tide of sectarianism must die away. Another means to the same end was the formation of a large Indian Association, whose branches should spread throughout the county. It was in the hands of the Indians themselves to redeem their country, not only from the evils of disunion, but from the scourge of poverty and famine. They should see that their peasantry appreciated the necessity of irrigation. If possible, a Bengal Zemindar should make it a point of bringing up one of his sons as a cultivator on scientific principles, who had a direct interest in the fruitful yield of the soil, and who could be made to take upon himself a direct responsibility in the welfare of the country and the nation. Even if this was done for one generation, they would hear much less about the misery of Indian peasant life than now. India's voice should pass more and more into Indian hands than into the hands of the Government, so that the wants of the people might be better supplied. Education was needed for this more than it was now. Out of their own pockets should the Indians establish schools and create universities. This was no doubt a big work demanding self-sacrifice and labour, but those were the essentials which built up a nation. In these schools and universities, the duty to their country should be taught to the students; a spirit of patriotism inculcated. In history, traditions of the past should be taught of the Mussulmans and Hindus. The latter community should be taught to venerate the great Akbar, and the former study the exploits of Shivaji. Similarly had Englishmen learnt from the Scotsman, though formerly they hated each other like poison. Many a lesson was taught in English schools, taken from the history of Wallace and Bruce. This was but one instance out of several which could be quoted on the point of studies for this unification, and if the Indians based their course on these lines they might speedily hope for a unification. (Loud and continued applause.)

A Vote of Thanks.

In proposing thanks to Mrs. Besant for her interesting and instructive discourse, the Hon'ble Mr. Justice Chandavarkar said that what they had to learn from the able and exhaustive treatment of the subiect by Mrs. Besant was ever to keep before them the ideal of the unfication; try to achieve it persistently and bring it nearer and nearer to them. To achieve this ideal was a great action; buut little actions went to make up a great one, and if they began working with little actions to-day they would be nearer towards reaching the goal. He had expressed these opinions long ago. Politicians were not the persons to achieve the object; but men like collegians, members of a brotherhood, and those interested in the Government of Municipal institutions. Opponents should be conquered by love and devotion, and not by religious assertiveness.

No religion was superior to another, but each had a distinctive feature, that went to make us a whole for the guidance of the world. Indians should cast away differences of caste, colour and creed ; work for but one ideal the nnification of India.

The vote was passed with acclamation. A similar compliment passed to Mr. Justice Chandavarkar brought the Meeting to a termination.

VARIETIES.

STATE TECHNICAL SCHOLARSHIPS FOR NATIVES OF INDIA.

With a view to provide for natives of India the higher technical education which may qualify them to assist in promoting the improvement of existing native industries, and the development of new industries, wherever this may be possible, the Government of India are ready, as an experimental measure, to give a small number of Technical Scholarships, if promising candidates well-qualified in some particular branch of industry, present themselves. The outlines of the scheme are sketched out below :—

2. *Value of the Scholarships.*—The value of the scholarships has been fixed at £150 a year, in addition to fees payable to the institutions where scholars will study, and travelling expenses, but Government will consider proposals for increasing it in special cases.

3. *Place and Periods of Tenure.*—Each scholarship is tenable for an average period of two years, which may be increased or reduced in special cases.

4. The scholarships may be held in Great Britain, in the Continent of Europe, or in America, and are payable from the date of the scholar's arrival in the country which he may select for study.

5. *Subjects of Study.*—Law, Medicine Veterinary Science, Agriculture and Engineering have been excluded from the scope of the present proposal. The scholarships are in the first instance proposed to be used for the encouragement of the mining industry in Bengal but any other branch of industry can similarly be helped and fostered. Industries in which native capital and enterprise are engaged, or likely to be engaged, and in which the trained scholar might, on return to his country, find scope for his skill and ability, will be particularly appropriate for selection.

6. *Conditions of Award.*—The scholarships are tenable by persons who are natives of India within the meaning of section 6 of the Statue, 33 Vic. Cap. 3. A competent knowledge of English, or the language of any other country in which the candidate proposes to work and study, is essential to enable him to take full advantage of the course of study.

7. In the matter of selection of scholars, Government will be guided by considerations of the candidate's capacity intelligence, particular interest in and connection with the industry selected, and the assurance that he will continue to devote himself to the subject on his return to India. These being matters which cannot be decided by the holding of degrees obtained by examination, or by competition, no special examination is considered necessary and none will be held. But a scholar before nomination should have received the best technical education available in the Province, in the particular industry which he has to study and no candidate will be considered qualified unless he has displayed an aptitude for technical study.

8. No age limit has been fixed. But it may be fixed by Government in certein cases.

9. The candidates for scholarships will be called upon to submit certificates attesting (*a*) their moral character, (*b*) knowlage of the language of the country in which they elect to study, and (*c*) physical capacity, from recognized persons who may be considered fit to certify to these facts.

10. The scholars in England or elsewhere, as the case may be, will be under the control and supervision of the Secretary of State. The conditions under which they will hold the scholarship, will be similar to those laid down for Government of India scholars, and power will be retained to cancel scholars and to send the scholar back to India if his progrsss and conduct be not satisfactory.

11. *Returned Scholars.*—No scholar will be bound on his return to India by any engagement to serve Government or a private firm, and the choice of his career will be in the first instance determined, on his return from Europe, by his own inclination. Should any occasion arise, Government will be glad to turn his ability and increased knowledge to account, as teacher, in an Industrial School or in other capacities connected with the improvement of local industries.

12. Applications for one or more of such scholarships, for the development of the mining industry in the first instance, should be made direct to the Director of Public Instruction. Full particulars should be furnished as to the past educational experience, training and future requirements of each applican for scholarship. Applicants should also indicate, if possible, what they wish to work at in their future career on return to India. The scholarship will be awarded by the Government of India on the recommendation of the Local Government.

13. Written applications from candidates for the soholarships mentioned in Rule 12 for the year 1904 will be received at the office of the Director of Public Instruction. Writers' Buildings, Calcutta, up to the 1st March, 1904.

NEGRO MILLIONAIRE.

SLAVE CHILD WHO BECAME A MERCHANT PRINCE.

A British cruiser swooped down on a slaver off the West Coast of Africa, the human cargo was set ashore, and among the "piccaninies" saved was a little boy whom the missionaries christened Richard Blaize.

This happened many years ago, and recently Mr. R. B. Blaize died at Lagos, a millionaire, a great philanthropist, and an honoured citizen of the Empire.

It was to Sierra Leone that the released slave child was taken, and a missionary society adopting him, he was educated in the Christian faith, and later entered the printing department at Lagos, in which he rose to be head printer.

But the great Manchester trade that is done on the West Coast claimed him, and beginning in a small way he very soon established a good business. His knowledge of printing was useful, for, carefully noting the designs which were mostly affected by the natives in their own weaving-sheds, he registered the native patterns, and soon secured a large trade in Manchester goods bearing the favourite desings.

"I have never met a keener man of business," and a West African trader who had intimate business relations with the native magnate. "His business methods were excellent and up-to-date; his correspondence was always couched in the most perfect English, and looking at the handwriting one would have imagined he was a hard-headed unimaginative merchant who had never left his Liverpool or London office."

Mr. Blaize was several times offered a seat on the Legislative Council, but declined owing to an unfortunate impediment in his speech, which he thought would prevent him taking part in the debate.

Always a liberal subscriber to charities most likely to benefit his race—in whose future he had an unbounded belief—he was one of the best supporters of the School of Medicine. It is understood that the bulk of his money goes to a scheme for the benefit of his fellow-countrymen.

THE POONA ECONOMIC INSTITUTE.

The Commitee of the Poona Branch of the Ranade Memorial Fund have resolved to establish at Poona an Economic Institute, which is intended to encourage the study of economic questions, and to promote the industrial advancement of the people. The Committee intend to erect a building for the Institute at a cost of Rs. 20,000 and to have he foundation stone lain early next year. The Government of Bombay has expressed its sympathy with the movement

to advance the industrial developement of the country and has promised to consider favourably all applications for grants from local bodies. One lakh of rupees is expected to be collected, and Rs. 25,000 has already come in. The following are the aims of the Institute.

(*a*) To collect all available information about past nnd present industrial undertakings, and present and future industrial possibilities in India.

(*b*) To collect statistical, historical and other information about other countries, which is likely to be useful to the industrial progress in India.

(*c*) To publish from time to time reviews by competent persons of the economic position, needs and prospects of India.

(*d*) To send, as funds permit, scholars with good qualifications in science, engineering or technical arts, and possessing the necessary aptitudes, to England, Japan and other foreign countries, to learn the manufacture of those articles for which there is plentiful supply of raw material in this country, and which might therefore, be profitably manufactured here.

(*e*) To provide facilities to such scholars on their return to India, to enable them to demonstrate by experiments on a small scale that the manufactures in question can be successfully started.

(*f*) To advance in other ways the industrial developement of the country.

LIFE IN THE WEST AND LIFE IN THE EAST.

Ambition is the leading passion of the European, and a hapy demestic life is that of the Hindu. This is one of the reasons why the former is the master, and the latter is his subordinate. Hence it is a great thing for an Englishman to sacrifice his ambition for the sake of domestic felicity. Curious enough, a man, devoted to his wife and children, is not much though of in India. If he sacrifices his public duty for his wife, he is considered weak and henpecked. Just see what the illutrious journalist, Mr. Stead, says of Sir H. Campbell-Bannerman that "he would abandon all to please his wife" and praise him extravagantly for this. But in India a distinguished man, if he gives up public duties for the sake of his wife is considered only a very weak man, because the number of such men is exceedingly large.

The reason is what we said before. Here every one is devoted to his family and would sacrifice everything for them as a matter of course; aud, therefore, the man who sacrifices family for public duty is considered an exception and a hero. In England, domestictic is slender, and thus a man devoted to family is an object of admiration.

In the West the people are taught that it is a disgrace to be dependent even upon a parent. Fathers and mothers would tell grown-up children to shift for

themselves. Brothers there live separate and two brothers may live in two separate continents without taking any notice of one another. In the West, to die in harness is considered a great and glorious end. The people there are restless; they are always striving to improve their temporal affairs; and if they come to know that gold is to be had in the other end of the world, many of them will risk everything to go there. They see the dead bodies of those who had preceded them in search of yellow metal but they are not deterred by the circumstances.

But in India a man will not move if he has only a sufficiency of food. We hear of emigrant coolies; they are only available, because, it is hunger, which leaves them no option. What the Indians want is quiet, food, and the pleasures of a domestic life.

The adage in this country is that the happiest man is he who has no debt and who has not to leave his homestead. Now, such a principle will never be accepted by the European; for it strikess at the very root of his progress. The Europeans are not satisfied if they have the negative pleasure of having no debt; they must also be a creditor. As for leaving their homestead, they will go to any place where there is the prospect of bettering their condition. We have European loafers in India; they are to be found in every part of the world, but an Indian loafer, unless there is a famine in the land, has yet to be seen.

In the West, many do not marry from choice. Here a man, who has no family is considered as unclean. A mendicant will not take anything from a childless man or woman. A multi millionaire, a ruler or a leader in India is an unfortunate being if he has not a wife or a son. "The world is as dreary to me as a desert," says he, for whom shall I toil; where am I to find solace if I have no one who loves me?" are the expressions he uses.

The story of "The Field of the Pious, shews how West and East differ in the aim of life. At an erruption of the Vesuvius, two young men carried their father and mother from danger, instead of saving their property. This excited so much wonder that the account of their pious doings was recorded in books, and the story is to be found in all the languages of Europe. But in India, he who would carry his property leaving his parents to be burnt in melted lava, would be considered the greatest of monsters. Certainly the spectacle of grown-up sons carrying their parents, instead of property, would excite no comment here. It is thus the West has got the ascendancy and it is thus the East is an object or contempt to it.

HOW PORCELAIN WARES ARE MADE IN JAPAN.

(BY A BENGALEE STUDENT.)

I have taken admission in the Higher Technological School here as a special student in the Ceramic Department

The school is going to be closed soon, and I also intend to go to Kioto, the centre of the Potteries in Japan, to study in the factories there. The subject I have taken for my study is a very difficult one. The Japanese art of procelain-making dates from a very ancient time; they imitated it from the Chinese, the inventors of this art. The Japanese are very fond of art, they simply live by art and by sheer dint of natural instinct, favoured by the various suitable raw materials, they have succeeded in producing fine wares without giving any special stress on the scientific side of the art. Generally Japanese porcelain wares are valuable being only curious specimens of Japanese design and art. They are generally not fit for the wear and tear of every day use as the European wares are. In France and Germany the scientific side of the art is highly developed, and the exact chemical ratio upon which art is based, has been found out after laborious investigations, by famous ceramists like Broguiar Salvated and Seger. Their wonderful researches in the field of ceramic industry have led to wonderful revelations and now-a-days this art has become one of the finest, noblest and fascinating of all the arts in tho world.

Let me state here briefly how the Japanese turn out porcelain wares. They bring the clay, wash it, mix it with some other ingredients. The ratio of which they know from their father, try the glare and at last burn it in the old fashioned Kilas which their forefathers have used. But what they do in Germany and France? They have discovered, by chemical and rational analysis a sort of clay suitable for porcelain wares. They mix it with other ingredients such as quartz, fitspar, limestone, &c., in ratios according to established formulæ. They try to experiment by changing the ratios of raw materials and have succeeded, in many cases, in finding out novel productions. They employ workmen of special merits like our Krishnagore and Lucknow artists, and with the help of some modern machineries, they produce cheap and beautiful things.

Here they have no pottery wheel and in its place we have Gypsum moulds by which they produce decorated articles soon and with less expenditure and trouble. I have a mind to work in this line in India. I want to have some machineries and one or two Japanese workmen. We have clay. I have analysed the specimen which I have brought with me from India and have found it suitable for the manufacture of high class fancy porcelain wares. But I must have other raw materials such as fitspar, quartz, limestone, gypsum, &c., which are indispensably necessary for the manufaeture of high class wares, India is very rich in geological products and I hope that I shall soon be able to find them out when I go back there. I am studying Geology here without which a complete knowledge of the subject is impossible.

THE BUTTERFLY TRADE.

Some curious particulars of the trade are given in the *World's Work.* There exists, it appears, a regular butterfly market, with its current prices, its special quotations and its sales at auction, The wares are brought from all parts of the world—north, south, east and west, but principally, of course, from tropical regions. Dealers are ever on the alert to secure collections from any district which may be described as "new," or one which travellers and explorers have not visited for many years. Countless thousands of butterflies are annually sent in England from well-known localities in both hemispheres; but the vast majority of these are common species, worth only a few pence per specimen. Butterflies are imported in little three-

cornered paper envelopes. Upon their safe arrival in England, the history of the butterflies as "specimens" has fairly begun. They now fall into the hands of the dealer who acts as a kind of middleman between the professional insect hunter and the moneyed collector. Each specimen must undergo a special treatment in order that its now hardened muscles may be relaxed. This end gained, the butterfly is pinned and mounted after an approved method. The work is often undertaken by ladies, whose soft fingers enable them to become very expert butterfly mounters.

There is, it seems, an uncertainty about the butterfly market which, to the incautious dealer, may prove disastrous. There is no means of knowing how long a butterfly will ramain a rarity. It may continue unique for a quarter of a century, or it may become common in the course of a few months. It all depends upon the number of specimens the insect hunters manage to catch and send home. A case in point is that of a beautiful shining blue butterfly from Brazil. When first specimens were sent to England years ago, they sold readily at £10 or so a piece. Since then, however, the insect has been sent home in enormous numbers, and its price has fallen to a paltry five shillings.

POVERTY OF INDIA AND ITS REMEDY.

One of the chief causes of the extreme poverty of India is the very large number of unproductive persons in India who not noly earn nothing themselves but on the other hand live on the abused charity of the rich and generous people of India. The last census of 1901 gives the number of these unproductive people as 52 lacs. If 52 lacs of people become productive labourers, how much aggregate wealth of the country will be increased. An ordinary Indian can earn rupees 8 a month and hence more than four-crores a month or about rupees fifty-crores a year wealth of the country could be increased in India if we can turn these 52 lacs of people into productive labourers. At present the feeding of these 52 lacs of people costs the poor and starving India rupees 2 crores of about 25 crores a year and so our country suffers a loss of about 75 crores a year by the existence of the present class of 52 lacs of unproductive labourers. We should therefore try to make these people productive labourers and useful citizens instead of their being a burden to the country at present. The leaders and well-wishers of India will pay serious attention to this important subject.

THE INDIAN NATIONAL CONGRESS.

PRESIDENTAL ADDRESS.

Continued from Page 32 of our last issue.

THE ECONOMIC PROBLEM.

What is your economic problem? It is the poverty of your people. No one who considers the economic condition of India can doubt that one of its greatest evils is to be found in the fact that the great mass of the people are dependent upon the cultivation of the soil. The establishment of large industries capitalised by Englishmen affords but a poor compensation for the variety of indigenous industries once spread through the country. India supply ing England with its raw products and dependent upon the West for all its more important manufactures, is not a condition of affairs which an Indian patriot can contemplate with equanimity. I may be allowed to appropriate the words which have been uttered by your distinguished Viceroy in another connection. "There is no spectacle which finds less favour in my eyes than that of a cluster of Europeans settling down

upon a foreign country and sucking from it the moisture which ought to give sustenance to its own people." India is the field where British capital is invested, but all the interest that is reaped therefrom passes to the pocket of the investor, and he takes it to England. This is a part of economic drain which has been sneered at as a "copy-book fallacy" and as "a foolish and dangerous illusion." But how can it be denied that it would be vastly more beneficial to India if the wealth produced in the country were spent in the country? India is poor, and there are those who believed that in consequence of its political conditions it is becoming poorer; but the ambition of your people is to take their place among other nations in the future federation of the world. Your opposition to the exploitation of your country by foreigners is based upon a conviction that this exploitation is an obstacle to your progress, and you do not need to be assured by me that the prosperity of your country depends on the diminution of its economic drain and on the conservation of its resources for ultimate development by indigenous agency. I am glad to recognise the growing tendency of Indians to help themselves. The death of Mr. Tata was an irreparable loss, but there are others, stimulated by his example, who will strive to take his place. The Industrial Exhibitions in connection with the annual meetings of our Congress are a satisfatory evidence of the tendency of which I speak. The difficulties are immense, for the essential difficulty always hinges on the disagreeable truth that there can be no revival of Indian industry without some displacement of British industry. But the first steps have been taken, and a start made by Indian capitalists. The beginnings are small, very small at present, but like the little cloud no bigger than man's hand they may grow and swell with a full promise of abundance. It rests with you to see that the present impetus does not flag or dissipate itself in idle words.

THE PROBLEM OF WESTERN INFLUENCES ON THE EAST.

Look at Japan! The force which has made Japan what she is, is an absorbing patriotism derived from, and dependent on, her national existence. It is based on collective action which independence alone can give. What an inspiration is afforded by the character of these Eastern islands! What an example have they not set to the East of the power of a patriotic spirit! The conditions in India do not point to any early renaissance such as we have witnessed in Japan. But the changes that are taking place among you are as remarkable in their social, moral and religious relations as in their political and economic aspects, and your nascent nationalism is the magnet which holds together the solvent influence of Western civilisation let loose on the simple society of the East. Under the immediate effect of these influences, your old organisations are crumbling up, and you have entered

upon a long period of transition preparatory to the establishment of a new order. The result of English education has been to break the continuity of centuries, and the problem now is to bridge over the period of disorder with the least disturbance. Official interference was unavoidable in first instance-in no other way could a beginning have been made ; but the educational movement in India now stands in need of no such stimulus. It is in matters of education more than any other that the people of the country have become ripe for self-government. Systematic education is already falling into the hands of private enterprise. The time has come for the Government to transfer its educational endowment to the custody of those who have been educated through them. The persent system of University education should be reconstituted on a representative basis. A policy which proposes to knit together still tighter the bonds of official control is absolutely retrograde. It has been condemned by every section of Indian opinion ; and though it may temporarily prevail it will be as evanescent as it is unsound. It is only through the educated members of your own community that will be possible to guide your countrymen at large so as to ensure that the changes which are being wrought by contact with the West shall be effected without danger and in a healthy manner. It is reserved for you to link the present with the past and to introduce modifications with due regard to the antecedents which always must powerfully affect the environment in which you are placed. The problem of grafting Western ideas on to an Oriental stock is now ready for solution in the only way in which a successful solution is possible by means of Orientals who, having thoroughly imbued with a knowledge of Western civilisation, have at the same time not lost sight of the traditions of their past.

THE KEYNOTE OF ADMINISTRATIVE REFORM.

I will not dwell on the constitutional modifications, the administrative changes, which were foreshadowed by Lord Cromer twenty years ago. You will dilate on many of these in the discussion of the resolutions which it will be my duty to submit for the approval of this Congress. These resolutions will be transmitted by me for the consideration of the Government of India. We cannot tell what consideration they may there receive. A bureaucratic Government is not likely to underestimate the value of any administrative reform which it puts forward of its own initiative or the urgency of the call for its introduction. But when the proposed reforms are pressed on them from outside and affect their own constitution, we need have no apprehension of undue haste or injudicious eagerness to accept them. Of this at least we are conscious that our proposals are worthy of consideration, for they bear the hall mark of Indian public opinion and will be

endorsed by the organs of your educated countrymen throughout the length and breadth of India. The keynote of administrative reform is the gradual substitution of Indian for European official agency. This is the one end towards which you are concentrating your efforts and the concession of this demand is the only means of satisfying the most reasonable of your legitimate aspirations. Lord Ripon justly urged on behalf of his scheme of local self-Government that it would be an instrument of political education. And it may be as truly said that if we desire to eventually establish an independent Government we can only do so by training the people to a sense of self-help and self-reliance through familiarity with the details, as well as the principles of executive administration. We pray that our rulers may be endowed with this desire. It is no unworthy aim that we hold out to them for fulfilment. It is a title to glory all their own that they found a great people sunk in the lowest depths of subjection, and have so ruled them as to make them desirous of all the privileges of citizenship. But however great may be their energy and activity in working through an official agency, it counts as dross if they lack the higher genius of educating the people by making them work for themselves, of evoking their powers by affording them opportunities for their exercise, and of raising them from a condition of mere passive subjection to a capacity for the discharge of higher responsibilities. A nation is the best administered which can manage its own concerns with the least aid from Government; and no system of administration can be progressive or beneficial which crushes out the self-reliance of the people and blights their legitimate aspirations to realise their destiny through their own exertions.

RECONSTITUTION OF THE CIVIL SERVICE AND THE SEPARATION OF EXECUTIVE AND JUDICIAL FUNCTIONS.

To meet this end the complete reconstitution of the Indian Civil Service is necessary. It is surprising how little change there has been in the form of administration in India during the past century. The character of the Civil Service has been theoretically unchanged. It is a fine old service, of which I, of all men, have reason to speak with respect. It has enrolled within its ranks men of whom the Mother Country may well be proud. It is, however, a form of administration both bureaucratic and autocratic, and an organisation suited only to a government by foreigners. It has been perceptibly weakening from its inherent inapplicability to an environment where changes are becoming rapid. It must pass away, after a prolonged period of magnificent work to be replaced by a more popular system which shall perpetuate its efficiency while avoiding its defects. The Government should

now find expression in a form of administration more representative and less concentrated in individuals. The principles of administration for which we are indebted to Lord Ripon have paved the way for this reform, and centralisation is already giving way to local self-government. In the natural course of things administrative officers must be chosen more and more from the permanent residents of the locality. The injurious custom of constant transfers and changes will then cease. The interests of efficiency and economy will alike be served by the appointment of Indians on the spot to perform functions for which we now import foreigners from Europe and Indians brought from every other part of the province than that in which they are employed. In the judicial branch of the service reorganisation is immediately required. The members of the Civil Service when very young and very ignorant of the language, are vested with magisterial powers beyond comparison greater than those possessed by corresponding functionaries under any civilised Government, and it would be strange indeed if they were not led into occasional errors and sometimes into abuse of power. It is the system that is to blame. There is no longer any reason why, over the greater part of India a important judicial functions should be discharged by persons of immature years, and it is a crying reform in regard to the administration of justice (in all but backward tracts where the patriarchal system must still prevail) that only those persons should be vested with judicial powers whose age, training and experience afford a guarantee for proper exercise of authority. Patience and discrimination, respect for the form of law, rigid imperviousness to rumour and to outside report—these are some of the qualifications which are the essential attributes of the judicial office. There is no stage in the career of a civilian which affords him the opportunity for their acquisition. The whole training of an Indian Civilian unfits him for judicial work. The remedy iles in the complete separation of the judicial from the executive service, and judicial appointments should be reserved, as they are in other countries, for members of the legal profession who are trained to undertake the duties attaching to them. In no other way would the separation be really complete, and by no other process of selection is it possible to secure the proper discharge of judicial functions.

ENLARGEMENT OF THE LEGISLATIVE COUNCILS.

The greatest of the administrative reforms which have been effected in India since Lord Ripon's time is the reconstitution of the Legislative Councils on a partially representative basis. I congratulate the Indian National Congress on the no inconsiderable share which it

may boast in the accomplishment of this reform. The Indian Councils Act, which was passed in 1892, has operated to the general satisfaction of the public and to the advantage of Government. But it was not a perfect measure, and it labours under defects which no amount of tactfulness or happy give-and-take on the part of provincial Governors or elected members can obviate. It is impossible to give adequate representation to a Province containing many millions of inhabitants in a Council of only twenty members. It is necessary, therefore, to enlarge the Councils. It is expedient also to secure their stablity and dignity by including in their constitution those noblemen whose position and status in the country entitle them to be recognised as Legislators. We ought never to lose sight of the fact that India, in spite of all its changes, is, and always has been, an aristocratic and conservative country, and that any attempt to democratise Indian institutions is calculated to result in failure. The adoption of a scheme for enlarged Councils on a really representative basis would not only afford satisfaction to the educated classes of the community, but it would gratify and conciliate the nobility and ensure for them a share in the responsibilities of administration commensurate to their rank.

FINANCIAL CONTROL : TIBET.

It is necessary also to increase the power of these Councils, especially in regard to matters of finance. At present budget is submitted to them for the information, and they are entitled to criticise it but they have no power to control or vote against its provisions. Vast sums of money are annually spent on enterprises which exclusively affecting our interests, but your representatives possess no check whatever over the outlay, and as there is none in Parliament so it is the more necessary that it should be exercised in India itself. I will take a concrete case : the cost of the Tibetan expedition. When Mr. Brodrick was lately challenged in the House of Commons on this question, he explained that those should pay the piper who called the tune. Was there ever a grosser travesty or more mischievous misuse of this familiar proverb ? I think we know who called the tune. It was certainly not the people of India. Is there a single man in this vast representative assembly who would hold himself in the smallest degree responsible for undertaking or recommending that expedition ? There is not one. The people of India are, and were, unanimously opposed to it I speak for you all. There is not one of you who does not unreservedly condemn this act of wanton violence and aggression and who does not deplore the ruthless slaughter of imperfectly armed monks and simple shepherds, "whose bones lie scattered on the mountains cold," and whose only offence consisted in their resisting invasion and disarmament in their own country. And yet, in spite of

universal protest, the whole of this expedition, which was undertaken to increase Britain's trade and establish what is described as Imperial prestige in Central Asia, is imposed upon the overburdened and poverty-stricken people of India. I can recall many instances of financial injustice which have been perpetrated in the interests of England in her dealings with this country, but none indefensible and impossible to justify in a properly constituted Council.

THE PROPOSED PARTITION OF BENGAL.

A word, too, I wish to say on a subject which is so justly agitating the minds of my old friends in Bengal : I allude to the proposed partition of that province. We shall recognise that this is a matter of more than local interest when we recall that the sinister aspect of the proposal is to shatter, if it be possible to do so, the unity, and to undermine the feelings of solidarity which are so happily established among the members of a compact and national branch of the Empire. The idea of the severance of the oldest and most populous and wealthy portion of the province and the division of its people into two arbitrary sections has given a profound shock to the Bengali race. I do not think I ever remember popular sentiment to have been more deeply stirred than it has been by this scheme for the separation of one-half of Bengal from the capital of the province and its amalgamation with Assam. It has been suggested that there should be a new Lieutenant-Governorship with all its expensive paraphernalia of a large secretariat and separate departments; a scheme which is not without its attraction to the members of an autocratic bureaucracy who see before them the prospect of additional offices and emoluments. But it is repugnant to the last degree to the inhabitants of the country affected, who are aghast at the idea of their exclusion from a province to which they are attached by all historic, material, social and sentimental associations. I admit that it is desirable to relieve the Lieutenant-Governor of Bengal from some of the responsibilities which rest upon his shoulders. But this end may easily be attained by other means either by the appointment of an Executive Council, or, preferably I think by the separation of Behar, which is not peopled by Bengalis, and the constitution of that province, with population of twenty millions in round numbers, as separate administration with its own Chief Commissioner. It would be easy to device a scheme which would not receive the unanimous disapproval of the affected population. To press on proposals such as those which have been put forward for the break up of Bengal against the loudly expressed wishes and sentiments of the Bengali people can only be described as a most arbitrary and unsympathetic evidence of irresponsible and autocratic statesmanship. I am convinced that a Liberal Secretary of State

would never sanction such proposals, and I fervently trust that the Government of India in the exercise of their own good sense and better feeling, will not shrink from abandoning a project so universally condemned.

INDIANS IN THE TRANSVAAL.

I will add another protest on the question of Indians in South Africa. We do not forget that Lord Lansdowne, a few weeks after the outbreak of the Boer war, in his dual capacity of Secretary of State for War and ex-Viceroy of India, assured a Sheffield audience that of all the misdeeds of the Boers none filled him with so much anger as their treatment of British Indians; and that he went so far as to paint a lurid picture of the political evils which might have been expected to follow in India itself if England had failed to put an end to such insolent injustice. It was on these grounds that the war was justified to the British public. In this way hope was afforded that at the close of the war the anti-India Policy of the Boers would be reversed. But has it been reversed? Far from it. Peace having been secured the British rulers of the Transvaal have applied themselves with British vigour and precision to the task of enforcing Boer law. In dealing with Indian colonists their little finger has been thicker than Mr. Kruger's loins, and where he had chastised with whips they have chastised with scorpions. Fortunately, your fellow-countrymen were not dismayed; they lost no opportunity of asserting their rights, and their efforts have at last been rewarded by a decision of the Supreme Court which has vindicated their claim to trade in any part of the Transvaal. The response to this has been an official agitation, and in a despatch to His Majesty's Government, Lord Milner actually writes: "I think that to attempt to place coloured people on an equality with white in South Africa is wholly impracticable, and that, moreover, it is in principle wrong." What a hopeless attitude is indicated in these words. Before the war Indians were free to enter the country without restriction or payment of registration fee, residence in any part of the Republic was permitted, and freedom to travel was allowed. Under British rule no immigration is permitted other than under severe restrictions and the payment of an annual registration fee of £3; all Indians, excepting those who pass an educational test in a language other than their own, are compelled to reside in locations, and a vexatious system of photographic passes has been established without warrant in law; inoperative Boer enactments have been brought into force and rendered more stringent by ordinances or executive orders, and British Indians have been offensively classed in legislation with Hottentots. These are the grievances of which we complain, and I rejoice to think that a resolution protesting

against them will be framed by this Congress; which, I venture to hope, will strengthen the hands of the Government of India in withstanding the further perpetration of avoidable wrong.

I am now bringing my remarks to a conclusion. We have good grounds for hope. The foundations of the future have been laid, and a superstructure is arising upon them. Skill, care, and forethought are needed: enthusiasm tempered by prudence in the construction of the edifice, liberality and largeness of conception in the design. You are the nucleus of a movement, the power of which grows every day, and already supplies the most potent impulse in inspiring, instructing, and controlling the varied forces upon which the future of India depends. It has been the labour of my life to endeavour to ameliorate the relations between rulers and the ruled, to soften asperities, and to evoke confidence and respect through sympathy. My position among you to-day is an evidence that I have not altogether failed. I have carried on the golden lamp to those who shall come after me. I have never despaired of the present or doubted of the success which is destined eventually to crown your efforts. But it is upon yourselves that you must rely for the initiation and development of schemes which depend in their systematic application and fulfilment, upon the local source from which they emanate. You are not without the noblest stimulus to co-operate with heart and soul in the great work that lies before you. The memory of the dead is with us at this hour. May the memories of Ram Mohun Roy and Dayanund, the energising labours of Kisto Das Pal, of Telang and Ranade, whose names we have inscribed with reverential love on the roll of Indian patriots, infuse into your hearts the zeal and strength to devote your own lives to the service of your country. Strive to show yourselves constantly worthy of your cause. You have incurred grave responsibilities: do not shrink from the honest endeavour to discharge them worthily.

"We live in deeds, not years; in thought, not breaths;
In feelings, not in figures on a dial;
We should count life by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

Labour each in your own sphere, as you are bound to do, to hand on to your successers the large endowments you have received, augmented and improved by your own exertions. Be tolerant towards all. And especially take to heart the need of brotherly feelings towards one another and of a spirit of veneration and gratitude to your leaders in this national movement. Remember that moral improvement is the only source of real unity, and as such of dignity as well as happiness. (Loud and prolonged cheers.)